

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Fund for Widows and Orphans.

THE peculiarly trying situation of the families of those Missionary brethren who are removed, in the midst of their labours, by the hand of death, has often attracted the attention and sympathy of the friends of the Gospel. The circumstances of such families are doubly afflictive, since they are far removed from those who, if residing near, may be induced to take a liberal interest in their welfare; and suitable opportunities of exerting themselves for their own support in a foreign land but rarely occur.

Few will be disposed to question the legitimate and equitable claim of widows and orphans, thus situated, to pecuniary assistance from the funds of the Society in connexion with which their husband and parent expended his health and strength; while the ever-growing number of such claims renders it desirable that they may be met and discharged in such a way, as shall affect, as little as possible, the fund appropriated to the sacred purpose of propagating the gospel among the heathen.

Influenced by such considerations, the Committee of the Baptist Missionary Society have long been anxious to follow the example of other similar Institutions, in forming a distinct fund for this object; and it is with feelings of grateful satisfaction that they announced, in the Report which has lately issued from the press, that they had been enabled to appropriate the sum of £1000, as a commencement during the past year. It is intended to make a small annual payment to the fund, on behalf of every Missionary in connexion with the Society; and to refrain from any disbursement, till the annual expenditure for this object, shall have amounted to £500. It may be reasonably expected, that such of our Missionary brethren as have the means, will gladly aid the design by their contributions; but, as

it is obvious that, without further augmentations, it will be long before the fund can be rendered available, it is hoped that many of our friends, who possess the ability of doing so without impairing their exertions for the Mission generally, will shew their affectionate regard to the devoted servants of the Redeemer, by making donations for this object. Those who have relations engaged in Missionary labour will feel, of course, especially interested in this labour of love.

Communications on this subject will be gratefully received by the Secretary at the Mission House, No. 6, Fen-court, Fenchurch-street.

Foreign Intelligence.

SERAMPORE.

A LETTER from Dr. Carey to his late much lamented friend Dr. Ryland, dated 1st of February last, received after the death of the latter, contains the following paragraph:

I HAVE now the pleasure of saying, that I am in a state of as good health as I ever enjoyed, except that I limp a little; it is, however, scarcely perceived by others, though sufficiently so by myself. The goodness of God has very far exceeded my expectations, and those of every one else. I cannot walk to any great distance; and seldom preach to the natives. This is, however, abundantly compensated, as it respects them, by the labours of Brother Mack and Brother Williamson, both of whom are truly excellent men, and much interested in the salvation of the heathen: as it respects myself, I am not so well satisfied, for though I have, for several years, been principally engaged in the translation of the scriptures, still I frequently preached to them till I received the hurt. I take my turns in English preaching, as usual. Next week we have a Mission Association of the Baptist, Independent, and Lutheran ministers employed by the Church Mission Society. I am to preach the English ser-

mon on Tuesday evening, at the Circular Road Chapel. I think of taking this text: Gal. vi. 9, "*Let us not be weary in well-doing, for in due season we shall reap if we faint not.*" I, who have seen the work from the beginning, think that much fruit has been reaped already; but some, who came later to the work, cannot compare two periods so distant from each other, as I can, and, therefore need encouragement in their work.

CUTWA.

THE following brief statement of the exertions of the native preachers under the direction of Mr. William Carey, are sufficient to prove that they are assiduous and constant in declaring the great truths of the Gospel to their countrymen.

In July, Kangalee was laid by, by sickness; however, he had some conversation with different persons who came occasionally to his house.

In July, Radhamohon was some time at Serampore; he went to Maniktola, where great numbers heard the word. On the 2nd, he left Serampore for Cutwa, and on the way had much conversation with numbers of people: he was ill with a fever for several days.

In July, Poros has been pretty well employed in dispensing the word of life to his countrymen, but he had but little dispute, and nothing uncommon occurred to relate; he has also been ill.

In July, Soroop has often been out amongst his countrymen, and has had much talk about the lost state of man, and the alone way of salvation by Jesus Christ; he has also been hindered by sickness.

In August, Kangalee was ill for about fifteen days; but since that he was well employed in different places, and many heard the word of God from him; he found many much pleased with what was said, but some were displeased and went away.

In August, Poros was pretty well employed at Dewangunge; he spoke to a good number about the evil of sin, and about the great necessity of their believing in the death of Christ. The people were very attentive.

On the 12th, he spoke from the 1st chapter of Romans, and enlarged much. The people, upon the whole, were attentive.

In August, Soroop has been out several times, and has had many to hear him.

In September, Kangalee has been well

employed. On the 2nd, he set off for Sewery, in Beerbhoom, and on the way had much conversation; he stopped at Bherry for some days; many hearing of his arrival, came to see and hear him. The conversations and labours that Kangalee went through this month were very pleasing indeed, and show that the people around are not altogether thoughtless about better things.

In September, Poros was well employed at Dewangunge, Cutwa, and other places; numbers heard the word of life from him, and, upon the whole, he found the people attentive to the great truths published to them.

In September, Soroop had many opportunities of publishing the word of truth, and found the people attentive to what was said.

In October, Kangalee returned from Beerbhoom; the few days that he spent of this month there were very pleasing. Numbers of people came to hear the word of life from him, and he found some hopeful persons amongst them. On his way to Cutwa, he had much talk with people who seemed to have a desire to know about these things; he had many questions asked, and many disputes.

October, Poros has been ill for some days; but when he was well, he was pretty well employed, and many heard the word of God from him with pleasing attention.

MONGHYR.

OUR readers will doubtless rejoice with us in the following very pleasing intelligence, contained in a letter from Mr. Leslie to Mr. Dyer, dated

Monghyr, March 21, 1825.

SHORTLY after the death of Hingham Misser, a circumstance which made us hang our harps upon the willows, (for then we saw one of our most valuable native preachers cut down in the prime of his days, and no prospect of his place being filled up) the Lord was pleased to open the heart of a young man belonging to the writer caste, and to lead him openly to declare himself a follower of Christ. He had sometime before been employed by us as a teacher; from which circumstance he was brought not merely into contact with Christians, but was under the necessity of reading the scriptures, which were the principal means in the hand of God in opening his eyes. After long hesitation, and many struggles of mind, he was led to take the decided step of breaking caste, and of taking up his

cross and following Christ. On the day on which this took place his friends were seen beating their breasts, and weeping, and lamenting over him, as if he had given up the ghost; and now they have all forsaken him as if he had been laid in the grave. However, he appears happy and contented, and has opened a woodshop for the support of himself, as now he cannot get any children to teach.

Shortly after he professed Christianity we were visited by the widow of Hingham Misser, who has given us every evidence we could wish of a change of heart. When her husband was baptized, she was so much opposed to the gospel, that she, with all her children, as well as his other relations, left him; and it was not till two years had elapsed, that she was induced with one son to come back. And even after her return she still remained opposed to Christ, and continued to do so till lately, a period of nearly six years. But the Lord appears to have sanctified to her the death of her husband, and made her to feel, as she said herself, "that she was lying in the dust of sin from day to day." A day or two ago she told me that now she prayed night and day that God would bring her children, who are brahmins, to receive Jesus Christ; and only last evening, as I was passing her little hut, I heard her singing, with another woman, a hymn to Christ. Such notes from the lips of such a person were truly reviving in this idolatrous land. We have received many other proofs from her of a change of heart, and great tenderness of conscience.

In a week or two after she applied to us, we were visited by two other women, one a relative of one of our native members, and another a native who had formerly been married to a European. Both of them were known to all the members of our native church, and we have also had from them satisfactory evidences of true conversion. Had our friends in England witnessed in the latter of these cases, the fulness of heart, and the tears that were shed by the poor woman when talking to us of the love of Christ to men, and to her in particular, in having called her, such a miserable sinner, by his grace, they would have felt themselves amply remunerated for all the money they have spent in Missions to the heathen. Such is her love to the cause of Christ, that, though poor, she brings to us a rupee every month to aid us in our schools. A few weeks ago I asked her how often she prayed, and her reply was, five times every day.

On the following week, the wife and son of one of our members came, requesting also to be admitted into the church.

The woman had been for a considerable period the subject of religious impressions, but never could deem it her duty to profess Christianity, because she was often the subject of hastiness of temper. But as she said, the Lord had enabled her to subdue, in a great degree, this propensity; she, therefore, desired to be called by his name, trusting that God would keep her from this besetting sin. Her son, a boy of twelve or thirteen years of age, had been for six months under strong convictions, and had suffered much on account of sin. When I talked to him about himself and Jesus Christ, his tears were profuse; and the views he had of himself were the most lowly. I have him with me a part of every day, giving him a little instruction.

After them, we were visited by a woman who had for some years, known what divine truth was, but had lately had it brought home to her mind by the Spirit of God. She came to one of our native members weeping and owning herself a great sinner, and desiring, as God had now been so kind to her as to show her what she was, and to reveal Jesus Christ to her, to take up the cross and follow him.

After proposing them to the church, and waiting some time, they were all unanimously received; and I had the pleasure of baptizing them in the Ganges, close to a little idol temple. It was a solemn time. The audience on the banks of the river stood with the greatest quietness. Not a word was uttered, nor an irreverent action performed. And when I received the newly baptized members into the church, at the Lord's-table, I addressed them separately; and the place appeared a perfect *Bochim*. I am glad, also, to be able to add, that it is likely, before the time comes for my writing you again, that we shall have another baptizing; as two or three other persons appear to be under serious impressions.



SALATIGA, (Java.)

Extracts from the Journal of Mr. Bruckner.

JULY 3, 1824.—Went up towards the mountains unto a place about five miles distant from this, in which I never had been before. I intended to preach the gospel to any whom I should meet, but saw very few people to-day, although it is a large village. I met the headman, who appeared to be very friendly, and who invited me to his house; I had some conversation with him on the object of my visiting his village, and on the gospel too. He said that he was very glad of my coming, and desired me to come soon

again and spend a whole day with them. He appears to be a sincere musselman, because he prays his five times in the day, which I have not seen among any of the chiefs of villages I have visited hitherto. I should have liked to give him a tract, but he could not read the characters of his own language; but he could read Arabic.

6th.—Visited the village in which an old man lives, who had constantly attended the hearing of the gospel, but who had been absent now several Sundays after each other. I entered his house and found him ill. He said his illness had been the reason of his not coming to my house. After some conversation with him, he said, it was his constant prayer to Jesus for pardon and mercy. Having exhorted him to patience, and looking up to Jesus, I left him in search of other people, that I might speak the word to them. I came before a house, where I saw several men absenting themselves when they saw me approaching; I entered, however, the house, in which I found still several men, who listened with attention to the gospel; among them was an old man who had several times heard the gospel, who told me now that the priests had expressed their doubts about God's having a Son: but when I had now brought forward the evidence of Jesus being the Son of God, he turned to another, saying, "Thus our priests are unbelievers, and all those who doubt of this truth." Having left them, I met another company before a house, of whom one was a priest. I talked to them until I felt sore on my lungs; the priest hearing with the usual coldness of this order, expressing now and then his compliance with my sayings. Another old man expressing his pleasure for what he had heard, said, he would soon come to see me.

9th.—Having passed by many doors in a village on account of seeing no people, I perceived at last a small company together beneath a shed, under which I entered. Here a man lay sick, but seeing me he exerted himself to sit up. I asked the sick man what he thought would become of him in case he should die? He said, he did not know. Then I began to show him, and those present, that we were great sinners, and, therefore, needed a Saviour, and that God's Son was this Saviour, who was most merciful and willing to help every one who would come to him with a sincere heart. The sick man and others present, listened to this message with attention, and seemed to approve of it. After this I addressed a few more in another place.

(To be continued.)

BENCOOLEN.

It has been already stated that Mr. Robinson has been under the painful necessity of removing from this station to Bengal, on account of severe indisposition. The letter which conveyed this information contained also the following notices of familiar conversations with the natives, which took place, after a partial amendment of his health, some months previous to his leaving the island.

The first time we went out together after my recovery, was on Lord's-day, July 11. On this occasion we read the first chapter of the Historical Catechism nearly through, in two different places. This little tract seems to suit the natives very well. The subjects are interesting, and the type is large and legible. It is no saving to use small types, among a people so unaccustomed to read as the Malays; for what is printed in a small type, cannot be read without great difficulty, and for that reason is very likely not to be read at all.

Lord's-day, July 25. This morning we went to old Bencoolen, to the house of a person whom we commonly call, the old man at Bencoolen. We remained with him about three hours, discussing a variety of subjects relative to the christian religion, in a friendly manner. This old man has both the Old and New Testaments in Malay; he seems to have read a good deal of both with considerable attention, and has consequently become very inquisitive. He received from me some time ago a few copies of the Historical Catechism for distribution, and there is reason to hope, that he has made a good use of them among the boys in the school. His grandson, a sharp little boy, apparently about ten years of age, answered a number of questions out of the Catechism, in a way that inclined us to think him well acquainted with its contents. As the Catechism has not been introduced into the school, the little boy must have been induced to read it for his own amusement, or at the instigation of his grandfather. In either case it is a pleasing circumstance, and we may gather from it, that it will be an easy task to make the rising generation acquainted with the historical parts of the scripture.

Lord's-day, August 1. Went to old Bencoolen again to-day, where we distributed a number of gospels, catechisms, and tracts. Some appeared glad to get them; perhaps because they furnish them

with something to read; for native works are scarce and dear, so that numbers who know how to read have but few, if any, books. We fell in with the old man again. He seems very friendly to the native schools, and is much pleased to find that his grandson, in consequence of the education received in one of these schools, can read the Koran; that is, pronounce the words. Another boy, he observed, after he left school, got a good situation, because he could read and write. It is pleasing to see that prejudice begins to subside, and that the benefits of education begin to be appreciated. The old man thought that christians never give alms; but we convinced him of his mistake, by stating a few facts. He then told us, that some time ago, it was proposed to build a mosque, and that he advanced a sum of money for the building, on the faith of a subscription to be made for the purpose, some promising four dollars, and others five, but that they had deceived him, and he had lost the amount which he advanced.

Lord's-day, August 22d. We went today into the Marlbro' Bazar, and spent most of the time in one shop. Here we conversed a long time with a Malim, or learned man, to whom we put a number of questions concerning heaven, hell, the state of separate spirits, and other subjects of a similar nature. He stated, that the soul goes to heaven or hell when the body dies, but that it visits the body on Mondays and Fridays, and that these visits will continue till the resurrection. Speaking of the punishment in the grave, he said, that it continues only forty days, but he did not explain how a dead body can suffer. The good works of men, he said, will, at the resurrection, be weighed against their sins; those whose sins preponderate will be sent to hell; those whose good works outweigh their sins will gain admission into heaven; while those, whose sins and deeds of piety are of equal weight, will go neither to heaven nor hell, but will be placed in a middle state, where they will enjoy some of the pleasures of heaven, and suffer some of the torments of hell. When, by suffering, they are sufficiently purified, they will be admitted into heaven. Those who go to hell, if Musselmans, will also be purified by their sufferings, just as rusty iron is purified by the fire, and at last gain admission into the abodes of blessedness; but infidels, that is, all who do not believe on Muhammed, must suffer the torments of hell for ever. The faithful, after suffering a considerable time in hell, will recollect their prophet, and begin to declare their faith in him. At the

sound of his all-efficacious name, the gates of hell will fly open; his followers will march out, and Muhammed himself will come to conduct them to heaven. Thus every one who believes on Muhammed will be eventually saved. The vilest of wretches, though dying impenitent, will obtain heaven at last by pronouncing the name of their prophet. Who then will fear to sin? When it was objected that punishment, supposing it to atone for sin, could not purify the mind, change the heart, and fit a person for heaven, we found this learned man quite unable to comprehend such ideas as these. Muhammedans know not what a change of heart means. To renounce heathenism, or christianity, or any other religion, and embrace that of Muhammed, is what they call repentance and conversion. Being told that he could perform no good works because his heart was sinful, and that he could not therefore be saved by them, he was much at a loss for a reply, but was happily relieved from his embarrassment by a person calling him away. Another man, on being told, that if he would become a disciple of Christ, he must not lie, nor cheat, nor indulge loose desires, said very simply, and no doubt very truly, "I cannot bear that."

SEBOLGA.

Extract of a Letter from Mr. Burton to the late Dr. Ryland, dated

Sebolga, January 3, 1825.

AFTER more than four years chiefly devoted to the acquirement of the Malayan and Batak languages, I can now express my thoughts on most subjects with tolerable ease in both, though still very far from being a correct speaker in either. This most desirable end can only be attained by long and very familiar habits of intercourse with the people. It is not, however, *essential* to a full and clear exhibition of the glorious gospel of our blessed Saviour; and, therefore, I have not waited its attainment to commence my labours amongst the poor Bataks; but as opportunities have offered, I have endeavoured, according to my ability, to publish to them "the good news of the kingdom." When going amongst them for this purpose, my usual plan is to take with me some tract or portion of scripture that I have recently written or translated. Wherever I meet with a few people disengaged, I sit, or rather *squat* down with them, produce my book, and in familiar conversation endeavour to interest them with its contents—ever aiming, from the subjects that may be start-

ed, to find a ready way of leading them to the Cross. Much patience and perseverance are required, as you may suppose, in teaching a people the importance of caring for their souls, who scarcely know that they possess souls—who are totally ignorant of a future state of rewards and punishments—who are given up to all vile affections—and who are emphatically “led captive by the devil, at his will.” But to these benighted people our blessed Lord has, I trust, sent me to make known unto them his great salvation; and I shall count it an unspeakable mercy should He make me the honoured instrument of gathering from amongst them a people prepared for Himself. The attention they have hitherto paid “to the things spoken,” is by no means discouraging. Though we are not yet permitted to rejoice over any, as savingly converted to God, a good deal of inquiry has been excited, and the Batak priests have begun to invent stories relative to the origin of their present superstition, to fortify the minds of their people; a circumstance I cannot but look upon as auguring well for our cause.

About six weeks ago I assembled the people of the village near us, for the first time, for public worship; which I have continued to hold every Sabbath morning, at six o'clock. The first two Sabbaths the attendance was very good, and they seemed to hear with much attention and interest, particularly during prayer; and though the numbers, as I expected, have since much decreased, I still attend, and have always an opportunity of addressing a few. The circumstances of Sabbath-day, December 4, are thus recorded in my journal, which I quote, as the shortest method of shewing you how my Sabbaths are usually spent.

“At six, A. M. worship at the village. Read the ten commandments—explained them, and after a short address concluded with prayer. About twenty persons present, ten of whom were hill people, intending immediately to return to their homes, distant about two days’ journey. May they carry home a favourable impression, at least, relative to this new way! At eleven, A. M. had worship in the family. Read an excellent sermon of Evans’s, on the Constraining Influence of the Love of Christ. At three, P. M. went to the village, and met three rajas, with about fifty followers, just arrived from the hills. Had a delightful opportunity with them—telling them my errand in their country—who sent me—and his reasons for so doing. I concluded with prayer, during which they were remarkably attentive. May the Lord command the blessing—‘even life for evermore!’

After tea, in the evening, addressed the children of the Orphan School, on the Importance of Prayer, and was enabled to speak closely to their consciences. This has been the happiest Sabbath I have enjoyed in India. The Lord has been pleased ‘to lift up the light of his countenance,’ in some measure, upon my barren soul—an unspeakable mercy, of which I am utterly unworthy. I long to be wholly devoted to Him amongst these poor Bataks. I am never so happy as when setting before them the ‘way of life,’ and pointing them to its open door.”

The following day the Hill Rajas, and several of their followers, visited me. Two of them I found to be good scholars in their own language, and obtained from them much valuable information relative to its orthography, for which I have long sought in vain about our own neighbourhood. They read some of my tracts with ease, and all invited me to visit, and stay a few days with them; which I promised to do, and to bring with me “the Good News.” What a field now opens before me! Thousands of villages are ready “to hear the word,” and I hope soon to speak the language with ease. Pray for me, my dear Sir, that God may give me a devoted heart—and send me, if possible, a fellow-labourer, for what is one to a million and a half of souls?

I informed Mr. Dyer, some time ago, that I had commenced translating the Gospel of John. This will be finished, I hope, by the end of next month. I have also commenced a Dictionary, English, Malay, and Batak, which I trust will be useful both to myself, and those that may follow me. I have not yet formed my plan for having the gospel or tracts printed, but I trust we shall soon be directed to some method; for I have no doubt but that our books will be read with great interest throughout all the Batak Districts. In every village there are a few people that can read, and their own books are so scarce, that every scrap is carefully preserved, and read repeatedly. I suggested to Mr. Dyer whether the Society might send us, if not too costly, a small lithographic press; but the trial Brother Ward has made of that at Bencoolen, has convinced me that it requires a greater nicety and skill in the management than I could command. Should the political changes at present impending, render it proper to remove the Bencoolen press to Padang, (which, I presume, will be the seat of the Netherlands Government on this island,)—this would render the press much more accessible to me;—and having obtained types from the Society or Bengal, I might spend a few months at Padang, to super-

Intend the printing of such tracts as may by that time be prepared. You will observe that this is a mere suggestion.

I have made two or three attempts to establish a school in the Batak village near us, but have hitherto failed from a cause that will appear a little singular to you; viz. the children do not like to attend, and the parents have not sufficient authority over them to *command* their attendance. When books have been circulated amongst them, and they find that solid advantages result from the ability to read, I hope the parents will exert an authority, to the exercise of which they have hitherto been strangers, and in the mean time, our failure in this particular, is the less to be regretted, when we consider that there is not a single book in their language we should wish them to read.

JAMAICA.

SEVERAL letters have recently come to hand from our Missionaries in this island.

At *Kingston*, large additions continue to be made to the church under the care of Mr. Coultart. His health, we regret to add, is somewhat impaired, and that of Mrs. C. still more so. Mr. Coultart is very anxious to obtain a new school-room for the instruction of the pupils under the care of Mr. Knibb, as the old chapel, in which they have hitherto met, is falling into decay; and is, besides, very inconveniently situated, and much too small to admit the numbers who would gladly attend. He expresses a sanguine hope that the friends of education in this country would, if appealed to on the subject, cheerfully aid these poor negro youth, by contributing to the erection of a new school for their reception; and it must be allowed that the peculiarly destitute condition of this part of the population pleads very forcibly in their behalf. Renewed application has been made to him from the friends at *Manchineel* for assistance there; while the committee have not as yet been able to procure a suitable person for the newly formed station at *Mount Charles*. Must these poor, simple-hearted people, implore in vain for a pious, intelligent, prudent, and self-denying teacher from England!

Mr. Phillippo continues to receive much countenance from the chief magistrate at *Spanish Town*, and has probably, by this time, made a commencement in erecting a new chapel, which has long been most urgently required; his own health, if not the lives of the congregation, being seri-

ously endangered, by worshipping on the dilapidated premises belonging to the society, and purchased while Mr. Godden resided there. This undertaking will necessarily involve much expense, but Mr. Phillippo hopes for considerable aid on the spot; and all concur in stating that, if the station is to be maintained at all, the erection is unavoidable. Mr. P. recently announced his intention of opening a school; and in the course of a few days after his advertisement appeared, received numerous applications for admission, among whom, twenty were from *Jewish* parents. There seems every reason to hope, should the health of Mr. Phillippo be mercifully continued, that this station will soon be second in importance to none in the island.*

From *Annato Bay* no particulars have lately reached us. We have reason to believe, however, that Mr. Phillips is slowly recovering from his late illness. Mr. Burchell, at *Montego Bay*, like Mr. Phillippo, is full of anxiety respecting a place of worship capable of holding his still increasing congregation; and whoever can appreciate the amount of suffering sustained by an European, in having to address a congregation of negroes, and persons of colour, in a small place, crowded to excess, under the burning sun of Jamaica, must earnestly wish that this most desirable object may be speedily attained. It must not be concealed, however, that the expense will be great, and that from a variety of causes, little can be expected on the spot. In the mean while, the word of God has free course, and is glorified. Mr. Burchell baptized forty-three persons on Lord's-day, May 1, and his prospects generally are more encouraging than ever before. He most urgently implores further help.

HONDURAS.

AMIDST many circumstances of a trying and perplexing nature, which have occurred in relation to our Mis-

* We add with great pleasure that an official communication has this day (Sept. 15) been received from the Secretary of State for the Colonies, from which it appears, that the representation made to Government of Mr. Phillippo's having been required to serve in the Militia, was immediately forwarded to the highest authority in Jamaica, accompanied with instructions for his relief from military duty. By the existing law of the island, it seems that even clergy of the Established Church are liable to this service!

sion in this quarter, it is encouraging to find that Mr. Bourn is cheered by some instances of success. The following is extracted from the last letter received from him, dated

Belize, May 31, 1825.

God has been pleased in some degree to own my labours, and is still owning them. The man I first baptized, possesses a mind superior to any coloured person I ever met with. His improvement in scriptural knowledge has far exceeded my expectation; he knows the French, and in part the Spanish and Musquito languages, preaches usually in the week, and holds prayer-meetings in different parts of the settlement. He usually attends at a fixed time for religious instruction at my house, and I have such confidence in him, that I should feel no fear in trusting him to defend the cause of religion with any white man in the settlement. I baptized last ordinance day two elderly brown females, who gave very satisfactory evidence of a change of heart; and I am about to baptize to-morrow,

and receive two into the church. I fully expect in another month to baptize several more, of whom I have reason to hope well. The work appears to be going on silently and powerfully, though not rapidly; the congregation is as good, if not better than ever, and so is the Sunday school. Last ordinance day we were twelve in number, including whites, blacks, and browns. I have a young man who has been lodging with me ever since January, who has been in the settlement three years, and sustained during that time a good moral character; he had been brought up among the Friends before he left England, but seldom attended any place of worship here, till he came to reside with me; since then he has constantly attended, and there is good reason to think the word has been blest to his soul. One Sabbath evening, a little while back, in some private conversation on the things of religion which I had with him, the word had such an effect upon his mind, that he wept for about two hours. He has had thoughts of going to live at the shore, and endeavouring to make himself useful, though he is doing well for himself here.

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Devonport, Juvenile Missionary Association, by Rev. Thomas Horton	15	0	0
Bradford, (Wilts,) Collection and Subscriptions, by Rev. Joseph Rodway	25	12	4
Norwich, Collected by Ann Thompson, a poor Milk-girl, 9 Years old	0	6	9
Sundries, by Rev. Joseph Kinghorn	3	18	0
Eye, Collected by Three Young Ladies, by Rev. P. Saffery	11	17	6
Scarborough and Bridlington, Collections, &c. by Mr. C. Hill	86	14	1
Lincoln, &c. Collection and Subscriptions, by Rev. J. Jarman	27	2	4
Rev. Thomas Puddicombe, <i>Branscomb</i> , by the Secretary ... Donation	20	0	0
A Friend, <i>Southwark</i> , by Thomas Smith, Esq. Ditto	10	10	0
J. H. L. T. by the Secretary Ditto	2	0	0

TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Weston, for a parcel of Magazines, "Gold Ends," &c. by Rev. John Bain; to the Rev. J. H. Hinton, of Reading, for a Collection of Magazines and other Pamphlets; and to a 'Friend to the Mission' for six volumes of the Evangelical Magazine.

To many Correspondents, anxious to be visited by our much esteemed brother Mr. Eustace Carey, the Secretary has to state, with deep concern, that the health of Mr. C. is so much impaired that he is wholly unequal to the fatigue of much travelling and preaching. Whatever engagements may be found consistent with his strength Mr. Carey will gladly fulfil; but these must, of necessity, be very few for the present.